

Why are the ghosts angry and what must we do to appease them ?
 the "right" answer was the one which fitted into the philosophy of ghost fear. All acts were therefore constrained and trained into the forms of the world philosophy by ghost fear, ancestral authority, taboos, and habit. The habits and customs created a practical philosophy of welfare, and they confirmed and developed the religious theories of goblinism.

/ 33. Relation of world philosophy and folkways. It is quite impossible for us to disentangle the elements of philosophy and custom, so as to determine priority and the causative position of either. Our best judgment is that the mystic philosophy is regulative, not creative, in its relation to the folkways. They reacted upon each other. The faith in the world philosophy drew lines outside of which the folkways must not go. Crude and vague notions of societal welfare were formed from the notion of pleasing the ghosts, and from such notions of expediency as the opinion that, if there were not children enough, there would not be warriors enough, or that, if there were too many children, the food supply would not be adequate. The notion of welfare was an inference and resultant from these mystic and utilitarian generalizations.

34. Definition of the mores. When the elements of truth and right are developed into doctrines of welfare, the folkways are raised to another plane. They then become capable of producing inferences, developing into new forms, and extending their constructive influence over men and society. Then we call them the mores. The mores are the folkways, including the philosophical and ethical generalizations as to societal welfare which are suggested by them, and inherent in them, as they

grow.

35. Taboos. The mores necessarily consist, in a large part, of taboos, which indicate the things which must not be done. In part these are dictated by mystic dread of ghosts who might be offended by certain acts, but they also include such acts as have been found by experience to produce unwelcome results, especially in the food quest, in war, in health, or in increase or decrease of population. These taboos always contain a greater element of philosophy than the positive rules, because the taboos